

the Alliance Witness

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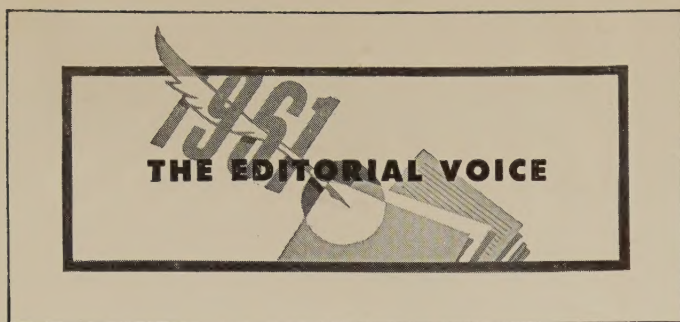


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THE MENACE OF THE COMMON IMAGE

These middle years of the twentieth century will undoubtedly be known in history as the period of widespread democracy, phony and otherwise but always strongly influenced by socialism.

We have for a full generation been burning incense to Mr. Roosevelt's Common Man; theoretically, that is, for Roosevelt himself was anything but a common man. Being an uncommon man, and never stooping to hobnob with the common man, he nevertheless knew how to manipulate common men by appealing to their own interests. He claimed to be the servant of the masses and by so claiming managed to make the masses his servants, an old enough trick indeed, but one that can be worked successfully only by a very uncommon man.

A lot of leveling has been going on among us lately, but, as Dr. Samuel Johnson noted in his day, the levelers always want to level down to themselves, never up. And since most of our self-anointed levelers begin pretty well down the scale, the total effect on society has not been to elevate, but to degrade.

Everyone acquainted with the English language knows that the word *common* may also mean *vulgar* and often does. The vulgar person is one of low tastes who is not only coarse and boorish but enjoys being so, and because his kind is often in the majority he is also said to be common. And it is this common fellow who has, unfortunately, become the model for the masses in human society.

The present clamor after a college education by such large numbers of our young people suggests that perhaps people are getting tired of being common and aspire to loftier and nobler lives. But this is an illusion. Whatever advanced education may do for us theoretically, it is a fact that the stream of college graduates being poured each year into the social current is not having the slightest ennobling effect upon society. It is rather the other way around; society quickly brings the graduate around to its way of thinking and living.

Vulgarity is a disease of the human spirit and is not cured by education, or travel, or familiarity with grand opera or works of art. Vulgarity may speak good English and live in a split-level house, but it is known for what it is by its attitudes, its morals, and its aspirations, or lack of them.

The true Christian is uncommon for the reason that

he is not in the majority; he is as different from the world in which he lives as Abraham was different from the inhabitants of Canaan. He is likely to be a lowly, humble, approachable man with no claims to greatness or superiority, but his moral standards, his attitude toward fame, money, earthly pleasures, life and death, mark him as a being from another world.

It is custom that destroys aspiration and turns every man into a copy of every other. "Woe unto thee, thou stream of human custom," wrote Augustine. "Who shall stay thy course? How long shall it be before thou art dried up? How long wilt thou carry down the sons of Eve into that huge and formidable ocean, which even they who are embarked on the cross can scarce pass over? . . . And yet, thou stream of hell, into thee are cast the sons of men."

The mighty error of the world has been to take for granted what someone has called "the rightness of the customary." The values, attitudes and practices of the majority in any given period constitute a code accepted as binding upon all members of society. Any aberration from this code on the part of anyone excites immediate attention and may even bring the charge of being "mentally ill." And unless I miss my guess I believe that the advocates of the customary are preparing to use the threat of being charged with mental illness as a whip to bring everyone into line. Incidentally, they tried that on Jesus and it did not work.

It is a law of the human soul that people tend to become like that which they admire most intensely. Deep and long continued admiration can alter the whole texture of the mind and heart and turn the devotee into something quite other than he was before.

For this reason it is critically important that we Christians should have right models. It is not enough to say that our model should be Christ. While that is true, it is also true that Christ is known mostly through the lives of His professed followers, and the more prominent and vocal these followers are the more powerful will be their influence upon the rank and file of Christians. If the models are imperfect the whole standard of Christian living must suffer as a result.

A sacred obligation lies upon each of us to be Christ-like. This generation of Christians must have models it can safely admire. That is not the primary reason for seeking to be holy, but it is a powerful one. Many beginners are taking us for their examples. Later they will become detached from us and will learn to fix their eyes directly upon the Lord Himself; in the meantime, for better or for worse we are their idea of what Christ is like. This is a wonderful and a frightening fact that we must face and deal with as we may.

We are also under deep obligation to do all in our power to shatter the "common" image which is now accepted as standard for men in and out of the church. The nations need uncommon men to guide them and the church needs uncommon Christians. And we had better take this whole thing seriously.

Speak the Truth—in LOVE

"Grieve not the holy Spirit of God . . . let all bitterness, and wrath, . . . and evil speaking, be put away from you . . . speaking the truth in love . . . if so be that ye have heard (Christ), and have been taught by him, as the truth is in Jesus."—Ephesians 4:30, 31, 15, 21.

By REV. W. ALFRED PRUETT

IN this strange and wonderful era people are fiercely jealous of the right to self-expression. Admittedly, this has both good and bad points. Unfortunately many people resort to complaining and criticizing as their principal methods of self-expression. That their words may be detrimental and even deadly to others is of no concern to them. The main thing is to be articulate.

It is considered smart in some circles to "blow your top" or "vent your spleen," to use innuendo or invective ruthlessly. As people engage in senseless polemics it is inevitable that tensions mount, bitter feelings result, friendships break, hearts are crushed, homes divided and churches split. Angels must weep and demons laugh in glee as chaos and darkness prevail where there should be light, love and harmony.

Could it be that when the Spirit of God caused the apostle Paul to write the following He had in view the very conditions which obtain in this twentieth century? "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness" (Rom. 3:13, 14).

Surely every true disciple of our Lord Jesus Christ should give the most earnest heed to the wise and wholesome words of Scripture that we may not fall into the snare of the enemy who would lead us into irresponsible, reckless talk and damaging gossip. The divine order is, "Be swift to hear, slow to speak" (James 1:19). But the trend of the world today is just the reverse. It says, "Be swift to speak, slow to hear."

Since "grace and truth came by Jesus Christ," it is right and reason-

able to suppose and expect that those who love and obey that truth should speak the truth, all truth, in a spirit of grace and love that will redound to the honor and glory of our gracious Lord.

Much that passes for Christianity today is only the hard shell of the truth. The life-giving, inner kernel is too frequently absent. Doctrines, principles, creeds and opinions are proclaimed bombastically and beligerently. No wonder there are so few instances of the heart-warming, soul-moving, God-revealing manifestations of the blessed Holy Spirit.

To speak the truth in love presupposes that the heart has been humbled and filled by the Spirit of Christ. It requires "wisdom that is from above." This does not mean that we are to be weak or compromising on the matter of sin. Quite the contrary. But it does mean, first, that we should cultivate the habit of being sensitive to the control of the Spirit of Christ so that we may always speak and act with His full approval and blessing. What release of tensions, what dispelling of misunderstandings, what opening of floodgates of joy and happiness this would produce in Christian circles; and what conviction it would bring upon the unconverted.

Second, we should be just as ready to warn against the deadly danger of sin and the inevitability of coming judgment. We naturally shrink from this kind of speaking, but it is both wholesome and necessary. Chastisement is not an indication of

the lack of love, but is the proof of love. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head" (Psa. 141:5). But no one should attempt such exhortation without being full of the Holy Spirit. When people realize that you are speaking the truth in love and have their highest interests at heart they often are converted, or if backslidden they are restored (Psa. 51:12, 13).

Words are strange and wonderful things. It is noteworthy that of all created beings on earth only mankind has the gift of both intelligence and speech. Words may be spoken or written, and they may be good or bad, true or false, wise or foolish, beneficial or harmful, life-giving or deadly. God attaches great importance to the value and use of words, both His own and those of men. God's words are all absolutely pure, true and eternal. One of Jesus' titles is "The Word of God." Because Christ is eternal His words are eternal. Jesus said, "The words that I speak unto you, they are spirit, and they are life." And again, "Heaven and earth shall pass away, but my words shall not pass away."

But what about your words and mine? Are they wise or foolish, true or false? Are they based upon human logic and dialectics, or do they derive from the eternal sources of infinite wisdom and truth as found in the Word and in the Son of God? Will we be ashamed of our words, our ideas, our opinions, our attitudes in the great judgment day? Jesus said that men shall give account for every idle word in that day, and He added, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." A tape record-



After a number of years of successful missionary service in Viet Nam, Mr. Pruett entered the ministry in the homeland. He is now pastor of the Lombard Bible Church, Lombard, Ill.

ing of an accused man's own words is startling confirmation of his guilt. So also the words of men, spoken, written or even thought, are recorded permanently in heaven—unless they are covered and erased by the blood and by the grace of our Lord Jesus Christ.

Most people have a high respect for truth, sincerity, accuracy. But let's go a little deeper. Truth spoken in sincerity and in love will strengthen and bless. But the same facts presented without love and sympathy will often cause ruin and heartache. Blatant egotists boast, "I say what I think and nobody can stop me." Hard-boiled cynics reveal the depravity and deadness of their hearts when they snarl at the misfortune of someone they dislike: "I couldn't care less." Still worse are those who in the blindness of their hearts ignorantly consign someone to the nether regions of eternal torment because they dared to cross them.

Every rightly instructed Christian realizes that it is not enough to know the truth, even the truth of God. It is incumbent upon us to love, honor and obey that truth and diligently translate it into every aspect of our daily lives. The more we know of God and of His Word, the more acutely we become conscious of the limitations of our finite

knowledge. A full, exact, unbiased knowledge of the truth, even in human realms, is often difficult to obtain. For example, the peoples of the world are today being bombarded by political propaganda wherein the facts and the truth are often distorted as the battle rages to capture the minds and the allegiance of people. A fragmentary knowledge of any given subject can be dangerous. A little boy may know how to shoot a gun, but, lacking in understanding and judgment, his knowledge is perilous. A young person, or an older person, may know the mechanical functioning of a car and all the rules of the road, but if such a one is lacking in mature understanding and good judgment it is dangerous to permit him to drive.

Truth is more than a mere accumulation of facts or a set of circumstances, rules, regulations and laws. For example, here is a worker who becomes moody, despondent and incompetent. His employer dismisses him. Those are the facts. But look behind those facts and a deeper truth emerges. His wife and child are sick. Taxes are due. Bills are piling up. He is exhausted, discouraged, depressed and almost in despair. The superficial facts lead to his dismissal, but were the truth known, he needs sympathy and a helping hand, not dismissal. Truth plus understanding.

"Grace and truth came by Jesus Christ" (John 1:17). In contrast to the harsh words and cynical attitude of carnal or unconverted folk, how refreshing and comforting it is to observe the attitude and hear the words of our Lord Jesus, who was "moved with compassion" towards sick, sinful humanity. Thank God, He is still the same today and forever. The psalmist predicted, "Grace is poured into thy lips," and as Jesus began His public ministry we read, "All . . . wondered at the gracious words which proceeded out of his mouth."

Jesus never had to alter a single word He spoke, for He is the truth as well as the way and the life. His words were always clothed with the beauty and fragrance of grace and love. To the unchaste woman whom the Jews would have stoned to death Jesus said, "Neither do I condemn

Praise Ye, Praise Ye

Angels holy,
High and lowly,
Sing the praises of the Lord!
Earth and sky, all living nature,
Man, the stamp of thy Creator,
Praise ye, praise ye, God the Lord!

Ocean hoary,
Tell His glory,
Cliffs, where tumbling seas have roared!
Pulse of waters blithely beating,
Wave advancing, wave retreating,
Praise ye, praise ye, God the Lord!

Rock and highland,
Wood and island,
Crag where eagle's pride hath soared,
Mighty mountains, purple-breasted,
Peaks cloud-cleaving, snowy-crested,
Praise ye, praise ye, God the Lord!

Rolling river,
Praise Him ever,
From the mountain's deep vein poured;
Silver fountain, clearly gushing,
Troubled torrent, wildly rushing,
Praise ye, praise ye, God the Lord!

Praise Him ever,
Bounteous Giver!
Praise Him, Father, Friend, and Lord!
Each glad soul its free course winging,
Each glad voice its free song stinging,
Praise the great and mighty Lord!

—JOHN STUART BLACKIE.

thee: go, and sin no more." When Zacchaeus, that avaricious publican, hated and feared, responded to Jesus' call, Christ smiled on him and said, "I'll dine at your house today." And Zacchaeus, the extortioner, immediately became a philanthropist. Christ's grace, truth and love did what threats, curses, sticks and stones could never do.

In life and in death our Lord manifested such love and grace as should melt hearts of stone. Although suffering in unspeakable anguish upon the cross, His heart was still moved with compassion, and those pure, parched lips prayed for those who had committed the greatest crime of all ages: "Father, forgive them; for they know not what they do."

As sinners saved by grace, let us show more grace and love in our dealings with both fellow Christians and the unsaved. Let us seek to have the mind of Christ, the Spirit of Christ, the love, the grace and the truth of Christ in our hearts and transmit the same to others. Whether men excoriate or eulogize us, let us continue to speak the truth in love and so be true disciples and followers of our Lord Jesus Christ. ♦ ♦ ♦

VOLUME 96 NUMBER 20

the Alliance Witness

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SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

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(Printed in U. S. A.)

Philipp Melanchthon

Luther's Staunch Friend and Fellow Reformer

By EVA M. BESTLEY

IN all history there is probably no instance of a friendship more true and tender than that of Martin Luther and Philipp Melanchthon. They were bound together by their love for the Word of God.

Luther learned a great deal from his friend, and Melanchthon in turn was deeply impressed by Luther's profound religious faith and gladly allowed his own insight into Scripture to be enriched by Luther's great theological scholarship. He was convinced of Luther's call as a special messenger of God, and he wrote on one occasion, "I think more of Martin than of anyone else in the world."

The support which Luther found in his young friend was very great. Melanchthon was at hand when Luther met Eck in public debate at Leipzig. It was Melanchthon who posted the notice calling together all those who wished to witness the burning of the papal bull in public in 1520, and he stood by Luther's side when he took that crucial step.

Melanchthon was born on February 16, 1497, in the small town of Bretten, in The Palatinate. His surname was originally Schwarzerd, meaning "black earth," of which Melanchthon is a Greek translation. He was educated at Heidelberg. At the age of fifteen he took the degree of Bachelor of Philosophy, and two years later he was lecturing at the University of Tübingen. Even as a child he had learned almost miraculously, and Erasmus had written concerning him that he had the highest expectations for his future. He said, "This young man, still a boy, is equally at home in Latin and Greek literature. What a keen mind he has! How reliable are his judgments! What a memory he has for the most difficult things! How much he has read!"

Melanchthon was a great-nephew of Dr. Johann Reuchlin, an outstanding scholar of his time. Dr. Reuchlin

recommended Melanchthon when Duke Frederick of Saxony, acting on Luther's advice, had decided to appoint a professor of Latin and Greek in the University of Wittenberg. He was little more than twenty years of age when appointed to this important post. It was there that he came into contact with Luther, who hailed his coming with great delight.

The hall of the university was filled to overflowing when Melanchthon gave his first address in Latin as the new professor. At the university he exercised a great influence, lecturing in the spirit of the Renaissance. Melanchthon said that Hebrew and Greek were indispensable for a right understanding of Holy Scripture. Luther declared: "As long as Melanchthon remains at this university I myself shall not desire any other teacher of Greek." Luther was very glad to seize the opportunity of improving his knowledge of Greek under the guidance of his much younger colleague, and a close friendship sprang up between them.

In 1521 Melanchthon found himself a leader of the Reform Movement during Luther's confinement in the castle at Wartburg. In that same year he published his *Loci Communes Rerum Theologicarum*, the

first ordered presentation of Reformation doctrine. In the following year his energies were largely taken up with translating and writing comments on the Bible. His *Loci Communes* passed through more than fifty editions in the course of the author's life. A leading figure at the Diet of Augsburg in 1530, Melanchthon was mainly responsible for the drawing up of the Augsburg Confession. Great hopes were placed on his conciliatory spirit as a basis of restoring peace and unity.

In 1540, on his way to one of these assemblies, Melanchthon fell seriously ill. Luther hastened to his bedside and was exceedingly shocked at the appearance of his friend. Melanchthon himself was certain that he was going to die, but Luther fell on his knees at the window of the sickroom and earnestly prayed for his recovery. Then he came back to the bed and said: "Be of good courage, Philipp. You are not going to die. You have more work to do for God here below." His condition, in fact, improved from that very moment. Luther always regarded this answer to prayer as one of the greatest miracles he ever witnessed.

Of all the friends that visited Luther in his home, no one was so welcome as Melanchthon. In the evenings when the lamp was lighted and Mrs. Luther was seated with the youngest child on her lap, Luther, wearing his doctor's gown, would take his flute or zither and, with the other children standing before him, would play while they sang together the hymns of the church and the songs of the Fatherland.

In 1560, returning from Leipzig, where he had gone to attend some theological examination, Melanchthon caught a chill and, after a few days' illness, passed away on April 19. He was buried in the church at Wittenberg, in which Luther also was buried.

Philipp Melanchthon

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"Reading Explosion"

This is the title of a full-page ad in the *New York Times* (9/13) which cites the growth in reading since the war. In addition to the countless numbers of books published, says the article, magazine circulation alone has increased 45 per cent faster than the population during this period.

But the "reading explosion" is not confined to this land. A "literacy explosion" around the world has resulted in multitudes of new literates (fifty million a year) who are clamoring for reading material. Unfortunately, much that is being produced on the world's presses is neither wholesome nor true.

Greatly increased funds are needed if we are to keep pace with the demand for Christian literature on our mission fields. You can share in this ministry by giving through the local Alliance church on

World Literature Sunday

October 8, 1961

America's Hope

By DR. WILLIAM H. WRIGHTON

DAYS of wealth and fame are days of danger for both people and nations. When Jehoshaphat had riches and honor in abundance he entered into an alliance with Ahab, the most wicked king of his time and perhaps of all time.

Ahab stood for the very things that Jehoshaphat had been opposing. It was the case of a good man surrendering his convictions and lowering his ideals. How many times this has taken place: when people prosper they are apt to think that it does not matter about their old ideals of goodness and godliness. They are ready to join forces with the Ahabs of the day.

Empires have decayed and fallen at the very time when they were at the height of their wealth and fame. Rome did not fall through poverty; she fell when she had amassed great riches. Greece, Medo-Persia and Egypt passed into obscurity just after having attained great power and riches. America is richer today than ever before. There is great need of watchfulness lest this period of great prosperity be a time of moral bankruptcy.

We are strongest when we are most

conscious of our dependence on God. God's strength is made perfect in our weakness, not in our own self-sufficiency. To face the facts and recognize the need—this is to find the way to victory and success. What are the facts today? Political corruption, murder, lawlessness, desecration of the Lord's day, gambling, impurity, robbery, pride and a thousand other evils in both state and nation.

God helped Jehoshaphat when he cried unto Him. It was only a cry, an SOS from the heart of that good man, but it was sufficient to start the omnipotence of God working on behalf of the beleaguered king.

Now is the time for us to cry unto God. Capital and labor are crying against one another. Races are crying against each other. It is time for the world to begin to call upon God, who alone can cure the serious ills of our time and prevent another world catastrophe.

About thirty-five hundred years ago a great battle was won over the



Dr. Wrighton is the pastor of the First Baptist Church in Ephrata, Wash.

What Christ Would Answer

A man once said to a Christian friend, "I feel myself such a helpless, ineffective sort of chap, that there is no hope for me. I have prayed and resolved and tried and vowed until I am sick of my unavailing efforts."

"Do you believe that Christ died for your sins, and rose again?" was the reply.

"Of course I do."

"If He were here on earth in bodily and visible form, what would you do?"

"Why, I would go to Him at once."

"What would you say to Him?"

"I would tell Him that I am a helpless sinner."

"What would you ask Him?"

"I would ask Him to forgive me and give me strength to overcome."

"What would He answer?"

The man was silent.

"What would He answer?" came the question again.

At last the light came into his eyes, and a smile of comprehension stole over his face as he whispered, "He would answer, 'I will!'"

The man went away rejoicing, and since that time he has been working faithfully for the Lord who saved him in grace.—RICHES OF GRACE.

men of Amalek because Moses cried unto God. Several hundred years ago, in 1588, a proud fleet from Spain, called the Spanish Armada, was defeated because the people on a little island dared to trust God and cried to Him for help and protection. Oliver Cromwell dared to challenge an arrogant king because he knew God answered those that called for help. That the American Revolution succeeded could not be attributed to any military prowess of the illy equipped troops George Washington led. A people persuaded that their cause was just gathered at family altars to call upon God, and He heard them.

God is America's hope, and the hope of the world. Civilization itself will perish from the earth if men forget to pray.

*"Wrestling prayer can wonders do;
Bring relief in deepest straits.
Prayer can force a passage through
Iron bars and brazen gates."*



"No other agency can penetrate so deeply, witness so daringly, abide so persistently and influence so irresistibly as the printed page."—DR. SAMUEL M. ZWEMER.

Turn the Tide With Literature

By REV. GEORGE S. CONSTANCE

OUR living room tables are piled high with newspapers, magazines and books. The mailman threatens to swamp us further with his daily delivery of reading matter. Loaded newsstands are within easy reach and the city library is filled with enticing materials to read. Modern techniques of communication instantly respond to our touch. Such abundance makes difficult our imagining the sad plight of the world's millions who, in many instances, are without a single booklet, pamphlet or even a tract.

UNESCO conservatively estimates that the people of the world are becoming literate at the rate of fifty million per year. Into this vast vacuum the Communists, false cults and various religious "isms" are moving. Recently *Newsweek* reported that the Communist world spends over three billion dollars every year on propaganda. Someone has said, "Aggressive forces of Communism are coloring men's thoughts with red ink from Communist presses; sinister forces of evil are muddying men's minds with dirty ink from pornographic presses; competing forces of error are poisoning men's philosophies with deluded ink from heretical presses and what men read leaves its indelible impression."

At the time of the Communist take over in China two young comrades were seen coming out of their hiding place in the mountains carrying between them a hand press which they set up in the market place with a silken banner above it saying, "By this we conquer." Such an incident illustrates the truism that the "pen is mightier than the sword."

The Christian and Missionary Alliance is alert to this world situation and has assumed a place of leadership in the production and distribution of Christian literature. Millions of pages, from simple gospel tracts to clothbound books of Bible ex-

position, are being produced each year. A score of Christian magazines are published monthly in that many languages. In many fields our bookstores and production centers cannot keep up with the demand. In Colombia the bookstores order hymnbooks and Bibles in lots of five hundred to a thousand, but usually receive orders for all before they even arrive from our presses. Recently in one town nearly one thousand Bibles and Testaments were sold, together with 64,000 portions of the Scriptures. In other places a special effort for the distribution of the Scriptures and Christian literature completely exhausted the supply, although thousands of portions had been set aside for the campaign.

A Christian literature program has been initiated in Viet Nam that calls for the publication of fifty new titles, ranging from devotional books to Bible commentaries, together with thousands of booklets, pamphlets and literature for the unsaved. Hundreds of booklets on the life of Christ, catechisms and Bible helps are needed for our thousands of new Christians in New Guinea. The Ivory Coast field has requested funds to open bookstores in five centers.

Bible correspondence courses are being used effectively in many of the fields, not only as a teaching ministry for the Christians but in reaching thousands of unconverted

people. The Light of Life Bible Correspondence Course now girdles the globe, and missionaries are giving full time to the production, mailing and marking of these splendid courses. Other missionaries are preparing primers and translating the Scriptures, while yet others are busy in our production centers turning out literature as fast as resources permit.

There have never been as great opportunities. Half the population of Latin America is under twenty-one years of age, and most of these young people are learning to read. Across Africa hundreds of new schools have been opened to take care of thousands of young people who are seeking an education. In Asia and the islands millions are rising up and clamoring for something to read. Therefore to alert our Society to the need for and the outreach of Christian literature we are celebrating World Literature Sunday on October 8. We trust our people will respond with their gifts so that The Christian and Missionary Alliance can double its literature output in 1962.

The written message is one that lives. Spoken words so often are empty or they are misunderstood, but the written message may be weighed and considered with the fullest measure of concentration. Whenever important ideas must be translated into action, men inevitably turn to the written word. Rich in detail and exact in message, it continues to be the surest way to convey an idea.

Let every pastor, congregation and Alliance member take an active participation in World Literature Sunday. Let us publish additional books, pamphlets, booklets and tracts. Let us open new bookstores. Let us make an all-out effort to equip our missionaries to do the job and to place in their hands this effective tool—Christian literature. ♦ ♦ ♦

"The Forbidden Book"

The Bible, now the most translated book in the world, was once a forbidden book—bidden by national edict, forbidden by those who professed to follow it. It is the Word of Truth and brings light and understanding and freedom. It is once again a forbidden book in some areas of the world. But in the twenty-two mission fields of the Alliance it with other Christian literature is eagerly received and read.

Support World Literature Sunday

"The Forbidden Book," by Carl Ooms, hangs in the Royal Museum of Fine Arts in Brussels, Belgium.

Quarterly Board Meeting

Hears Reports

The quarterly meeting of the Board of Managers was held September 5 and 6, beginning with a morning spent in prayer for the activities of the Society in its world-wide ministry. At this first session Dr. Bailey welcomed the new members: Dr. Harold W. Boon, Rev. E. S. Brinkman, Dr. R. H. Harvey, Messrs. C. R. Thiessen and C. O. Weidman.

Reports by the officers and executive secretaries of the Society were received with gratitude to the Lord for His continuing blessing. Despite world tension and satanic opposition, the work is going forward with victory. Particularly stimulating was the report of the Southeast Asia conference of national church leaders (see page 10).

Rev. B. S. King, Treasurer, reported that though the usual good flow of money into the Treasury had slackened during the vacation months, it is prayerfully anticipated that summer deficits will be made up during the weeks of the early autumn. The income for the first eight months of this year totaled \$2,457,144.58. (See also page 19.)

Further study was given to matters referred from General Council to the Board of Managers relative to the proposed merger of our Society with the Missionary Church Association. The continuing committee was named as Dr. Nathan Bailey, Dr. K. C. Fraser, Rev. W. F. Smalley, Rev. B. S. King, Rev. L. L. King, Rev. L. W. Pippert, Rev. G. H. Johnson, Dr. R. H. Harvey, Rev. W. V. Yaggy, and Rev. J. W. McGarvey.

Rev. L. W. Pippert, Home Secretary, announced to the Board that on August 30 the Kapahula Bible Church in Honolulu, Hawaii, had voted to become an integral part of The Christian and Missionary Alliance and had called Rev. Paul W. Edwardson as pastor. Mr. Edwardson previously served in Hawaii as an evangelist under the Foreign Department. With the statehood of Hawaii the area came under the direction of the Home Department. Formal organization of the new work will take place in October.

Mr. Pippert also reported that the Church Extension Loan Fund now has assets totaling \$1,076,628; however, extension plans for 1962 call for large grants and loans, and additional funds will be needed for this important effort. Dr. J. A. Bandy, Rev. H. J. Sutton, and Messrs. Walter Davis and O. W. Shaughnessy were elected to the Bureau of Extension for a term of three years.

The Secretary of the Publication Department, Mr. Eldon H. Schroeder, re-

ported that several new publications are available: *Kiss the Son*, by Rev. Don J. Kenyon; *Bible Doctrine for Young Christians*, edited by Addie B. Raines and Stanton W. Richardson; and *The Knowledge of the Holy*, by A. W. Tozer. The new *Hymns of the Christian Life* will be ready in the spring, and several reprints are in preparation: *The Ministry of Healing*, by A. J. Gordon; *Danger Lines in the Deeper Life*, by A. B. Simpson, and *Missionary Messages*, by A. B. Simpson. A book on the life of Dr. Thomas Moseley, written by his wife, and one on missionary experiences in the Argentine, by Mrs. S. G. Barnes, will also be published soon.

In accordance with Council action that the Foreign Department establish regional literature offices to serve as coordinating centers for publication work in our fields, Rev. L. L. King, Foreign Secretary, reported that four such offices had been designated: Bouaké, Ivory Coast, Africa; Zambanga, Philippine Islands; Akola, India; and Temuco, Chile.

Thirty-three new missionaries went to the field during the first eight months of this year (five more left in September—Ed.). Mr. King also reported that two veteran missionary couples have retired after many years of fruitful service in Viet Nam: Rev. and Mrs. E. F. Irwin after forty-seven years and Rev. and Mrs. I. R. Stebbins after forty-one years. It was also reported that Rev. H. E. Nelson, after forty-seven years of valued ministry in the Society as pastor, district superintendent and Home Secretary, has also retired. Letters of appreciation for their years of ministry in the Society were sent to these veterans.

For a number of years the Bureau of Promotion and Publicity, working in the framework of the Home Department, has prepared the free missionary literature distributed in our churches. However, because of the responsibilities already carried by the members of this committee it became increasingly evident through the years that the full-time services of an experienced writer were necessary for this ministry and for properly coordinating the publicity materials for all departments of the work, as well as handling the releases to the press, radio and TV for the General Council. The committee on organization, reporting to the 1959 General Council, recommended that such a person be secured on a full-time basis.

The Board of Managers has now appointed Rev. Gerald B. Smith to this work, to serve under the direction of

Dr. Bailey and the President's Council. Mr. Smith was graduated from St. Paul Bible College in 1933 and served several pastorates in the Northwestern District of the Alliance. From 1946 to the present he was church editor and religion writer for the *St. Paul (Minn.) Dispatch*, as well as the author of many articles for Christian periodicals. During part of this time (1950-57) he was pastor of what is now known as the Maplewood Alliance Church in St. Paul. His duties begin immediately.

Appointments to service in the various departments of administration were made as follows:

Board of Trustees, Nyack Missionary College: Nathan Bailey, chairman; B. S. King, W. F. Smalley, G. I. Sir Louis, J. A. Wright.

Bureau of Evangelism: L. W. Pippert, chairman; J. W. McGarvey, R. H. Harvey, L. J. Pyne.

THE ALLIANCE WITNESS Department: A. W. Tozer, chairman; Nathan Bailey, K. C. Fraser, E. H. Schroeder, J. F. Shepherd, T. E. Thompson, R. G. Dempster, C. E. Notson, W. A. Pruett, J. F. Chase, J. B. Harr, R. A. Clancy.

Education Department: Gilbert H. Johnson, chairman; Nathan Bailey, W. F. Smalley, B. S. King, H. W. Boon, H. T. Hardwick, P. S. Allen, Alvin Martin, J. A. Bandy, E. J. Bailey, J. F. Shepherd, E. S. Brinkman.

Finance Department: B. S. King, chairman; Nathan Bailey, G. H. Johnson, L. L. King, L. W. Pippert, E. H. Schroeder, A. W. Tozer, J. O. Carlsen, W. F. Smalley.

Foreign Department: L. L. King, chairman; Nathan Bailey, G. S. Constance, R. M. Chrisman, Henry Wagoner, W. F. Smalley, B. S. King, W. F. Bryan, L. C. Webber, G. L. Barney, A. F. Ratzloff, D. F. McKechnie.

Home Department: L. W. Pippert, chairman; D. J. Evans, Nathan Bailey, J. A. Bandy, R. M. Uhlinger, Clarence Drake, W. E. Ackerman, C. J. Mason, L. J. Isch, Sr., R. W. Battles, H. J. Sutton, D. N. Clark.

Publication Department: E. H. Schroeder, chairman; Nathan Bailey, B. S. King, C. H. Erickson, C. J. Mason, H. J. Sutton, T. E. Thompson.

Boards of Directors, Christian Publications, Inc., and William H. Dietz, Inc.: Nathan Bailey, chairman; J. E. Davey, B. S. King, Paul Milburn, E. A. Pettersen, G. I. Sir Louis.



Subscription Campaign

The annual ALLIANCE WITNESS Subscription Campaign will be held this year from October 22 through November 26. Supplies have been sent to all churches. These include posters and other materials which will be helpful to the local committees in conducting a successful Campaign. However, prayer, preparation and enthusiasm are the most important elements in this spiritual ministry. Begin work now!



DAVID R. ENLOW, Reporter

AT HOME

Fishers of Men, Inc., merges with CBMCI: On August 17, during the Fishers of Men national convention at Toccoa, Ga., the group voted unanimously to merge with Christian Business Men's Committee International, according to a joint announcement by FOM President Ted DeMoss and CBMCI Executive Secretary T. E. McCully.

Baylor offering course in religious journalism: Baylor University this fall inaugurates a course in Christian communications designed especially for students interested in religious writing and editing denominational publications.

Episcopals trace story of redcap's prayer meeting: The story of a sixty-four-year-old Negro redcap who brought religion into the hustle and bustle of teeming Grand Central Station, New York City, will soon be on film. For more than fifteen years Ralston C. Young has been conducting prayer meetings in a darkened coach on Track 13 three times a week. Now his story will be told in a film being made by the Episcopal Radio and Television Foundation of Atlanta.

ABROAD

Restrict translation to original Greek: All translation and publication of the Bible in any language other than the original Greek has been banned in Athens, Greece, by Greek Minister for Justice Constantine Kallias. The Scripture in popular Greek will not be allowed, except by special authorization given by the Greek Orthodox Church and the Ecumenical Patriarchate in Istanbul. The order, says Minister Kallias, seeks to protect the Bible's original Greek text against "any alteration by religious heretics."

Malaya makes Christian witness easier: A new law in the predominantly Moslem country of Malaya greatly lessens the difficulties of spreading the gospel by Christian citizens. Legislators have now decreed that if a Malayan citizen contacts a Christian and seeks spiritual counsel and enlightenment, it is within the law to assist him, even if he is a Moslem.

Growth in evangelical movement in Latin America: Significant progress in the growth of the evangelical movement in Latin America has been reported to the second Latin American Evangelical Conference. Dr.

T. J. Liggett, president of the Union Theological Seminary, Puerto Rico, told 240 church leaders of some fifty denominations assembled in Lima, Peru, for the nine-day meeting (July 29-August 6) that "judged by traditional criteria . . . the last ten years have been marked by great and hopeful achievements."

Methodists consider formation of world church: Some 2,000 Methodist leaders convened August 28 in Oslo, Norway, for the tenth World Methodist Conference and considered a proposal for unification of their churches into a World Methodist Church. This would create the largest integrated Protestant church in the world. The delegates represent forty Methodist churches with a membership of 20,000,000 in seventy-six countries.

Burma Christians oppose state religion legislation: The Burma Christian Council along with non-Buddhist groups in the country have strongly opposed government action making Buddhism the state religion. The Chamber of Deputies voted 220 to 15 for passage of the bill. The bill now goes to the Chamber of Nationalists.

Evangelists honored on Swiss stamp series: The four Evangelists of the New Testament will be honored on a series of postage stamps for the first time in history. Portraits of Matthew, Mark, Luke and John, whose Gospels form the heart of the New Testament, will appear on four stamps for regular use in the postal system of Switzerland, it was announced at Bern. Agathe Bagnoud, noted Swiss artist, created the designs by sketching fifteenth century wood carvings in St. Oswald's Church in the town of Zug.

PEOPLE

New general director of TEAM: The appointment of Vernon Mortenson as general director of The Evangelical Alliance Mission (TEAM) has been announced by Carl A. Gundersen, chairman of the board of directors. Mr. Mortenson succeeds Dr. David H. Johnson, who has directed the work of the mission since 1946 and now has reached retirement age.

WMBI gets news director: News Editor Robert Umpleby of WMBI, Chicago, has been named news director of the station known as the radio voice of Moody Bible Institute. The change in news operation at WMBI marks the first time, since the station took the air in 1925, that the news and announcing divisions operate as separate entities.

SIGNS OF THE TIMES

Why Canadians neglect Bible reading: A poll of 6,500 Protestant ministers reveals that Canadians skip reading the Bible because they think it is trivial, dull and hard to understand. So says the Canadian Council of Churches, sponsor of the survey and the representative of 85 per cent of the country's Protestant congregations.



Delegates to the Southeast Asia conference of Alliance churches

*That overseas churches share the Alliance vision
was clearly demonstrated in the third Asia conference*

United in Missionary Purpose

By REV. LOUIS L. KING

THE third conference of national church leaders in Asia met in Zamboanga City, Philippines, July 15-20. Forty-three out of the expected forty-eight delegates and observers attended. Five national delegates were unable to be present. The political situation in Laos prevented two from coming, and a delegate from the Tribes District of Viet Nam and the two Kapauku delegates from New Guinea were unable to attend because of delays encountered in obtaining visas.

That God was disposed to bless this convocation was abundantly manifested from the beginning in the richness of fellowship among the delegates. An atmosphere of true brotherly love, wonderful fellowship and unity characterized the gathering. Relationships in and out of the conference sessions were constant demonstrations of this. There was no incident or tone of voice however slight to look back upon with regret. Since eight of the delegates

had attended the two previous conferences and a number had been present at either Bangkok or Saigon, most were not strangers. This made for much comparing of progress and the sharing of mutual burdens and prospects. Although the delegates spoke fifty languages and dialects, only twelve did not have a conversational use of the English language. This made it much easier to enter into this third conference.

Some of the national delegates were well educated. There were two with master's degrees; another had obtained the M.A. and B.D. degrees from Edinburgh University. One of the brethren had studied at St. Paul Bible College and at Wheaton College. A fifth delegate had been graduated from seminary. Some of the delegates had suffered much for Jesus' sake. One had been imprisoned by his government during World War II for preaching the second coming of Christ. A Chinese pastor had been severely persecuted by

the Communists in China and had served thirty-eight days in prison in solitary confinement. All delegates were endowed with those gracious gifts of the Spirit that permitted valuable contributions to the others.

The daytime sessions, conducted through simultaneous interpretation in five languages, were closed to the public. On the opening day the theme was "Fellowship." The five well-prepared papers proved to be a significant feast and set the tone for the gathering. The immediate and noticeable impression was that unbreakable bonds of fellowship have been established among the various churches in Asia and between them and The Christian and Missionary Alliance of North America. This fellowship was manifested by the keen interest shown in each other's problems. One would encourage another, and all rejoiced together with much exaltation of the Lord Jesus Christ, the Head of the Church.

One whole day was given over to

Official delegates of conference. First Row: Rev. J. P. Kantohe, Indonesia; Rev. Chom Phoopharot, Thailand; Rev. P. N. Potu, Indonesia; Rev. Neak Hom, Cambodia; Rev. Doan-van-Mieng, Viet Nam; Rev. Z. Dawan, Indonesia; Rev. Suteichi Ooe, Japan; Rev. L. L. King; Rev. R. M. Chrisman; Rev. R. E. Bressler, Philippines; Rev. Ibrahim Oueis, Lebanon and Syria (observer); Rev. J. A. Dulaca, Philippines; Rev. R. P. Chavan, Marathi, India; Rev. Philip Teng, China-Hong Kong.

Second Row: Rev. B. Sunan, Indonesia; Rev. N. Jafet, Indonesia; Rev. Benjamin Christian, Gujarat, India; Mr. Helper Bhagat, Gujarat, India; Rev. R. Komi-yama, Japan; Rev. A. P. McGarvey, Japan; Mr. J. T. Sirwaya, Marathi, India; Rev. A. C. Eicher, Marathi, India; Rev. C. Sumogue, Philippines; Rev. H. W. Catto, New Guinea; Rev. Zoilo Espa, Philippines; Rev. E. H. Mickelson, New Guinea; Rev. Joseph Yao, China-Hong Kong; Rev. Phan-yon-Tranh, Viet Nam.

Third Row: Rev. T. J. Andrianoff, Laos; Rev. M. G. Griebenow, China-Hong Kong; Rev. F. R. Whetzel, Indonesia; Rev. Samuel Mok, Cambodia; Mr. Nguyen-van-Van, Viet Nam; Rev. T. G. Mangham, Viet Nam; Rev. P. E. Carlson, Viet Nam; Rev. H. G. Boese, Thailand; Rev. S. Silao, Philippines; Rev. Ngow Singkumbong, Thailand.

Fourth Row: Rev. Jonathan Kaan, Viet Nam; Rev. K. H. Kose, Gujarat, India; Rev. Albert Hashweh, Jordan (observer); Rev. H. M. Taylor, Cambodia; Rev. Reach Yea, Cambodia.

an examination, field by field—by the national leaders themselves—of the unevangelized areas and the unfinished task in their countries and what their churches were doing about it. These brethren obviously hold that evangelism should be thought of as the fruit and evidence of the faith and zeal of the Christian converts. The quality of their spiritual life and experience should be seen in their own evangelizing power; hence, the important thing to them is not the process whereby the mission operates and evangelizes, but rather the character of the spiritual life and experience of the church which, if healthy, will lead it to evangelize its own. This was the principle enunciated at Bangkok in 1955 and re-emphasized at Saigon in 1958. The following figures will show how well this scriptural principle has taken hold in the minds and hearts of the believers in the Far East churches:

	1955	1960	Increase
Organized churches and unorganized groups ..	1,051	1,426	375
Church membership ..	49,436	80,028	30,592
Self-supporting churches and unorganized groups	562	1,219	657

In five years in Alliance fields in the Far East . . .

There were 375 additional churches established

Church membership increased by 30,592

Self-supporting churches more than doubled—an increase of 657

These results are the more remarkable when we contemplate the difficult and painful problems related to attainment of self-support during this same period.

As requested by the delegates, one of the chief subjects was to study how each national church could send out their own missionaries. The brethren responded well to the scriptural principle that every church should have a foreign missionary program. The Board of Managers' document, "Mutual Assistance in Fulfilling Missionary Responsibilities," was also presented. In this the Board offered to pay one-way travel costs for any duly qualified national church missionary to his field of service within the next five years. Reaction to this offer was mixed, there being some question as to the effect. Would this aid strengthen or weaken the indigenous character of the churches? Some delegates felt the assistance desirable and needed during the initial stages of the development of their own foreign missionary endeavors. In their discussions they exhibited strong indications that The Christian and Missionary Alliance is producing "after its kind."

It was heartening to learn that already 60 per cent of the 493 Philippine Alliance churches are giving missionary offerings. The delegates from Viet Nam, Thailand and New Guinea also spoke of vital home missionary programs. To date, however, only the church in Japan has sent and is supporting her own missionary abroad, in Brazil. Her \$50.00 monthly allowance is the responsibility of the twenty-one organized Alliance churches, and they have taken it with joy. They also paid \$1,100 for her boat ticket. The discussion on missions was culminated by a nineteen-point sermon on "The Biblical Basis for the Missionary Giving of Every Church."

To that section of Christ's church raised up through our missionary effort in the Far East God has given men upon whom He has placed gifts

which are being used greatly to the strengthening of Alliance churches and also those of other groups. Fascinating and convincing reports were given by nationals and missionaries regarding the profitableness of national church leaders having ministries in other countries by invitation of sister national churches. Four of the delegates in particular had had far-ranging and fruitful ministries. There is a strong desire for more exchange ministries of this type.

Time was given to the study of the history, the doctrinal basis and the aims of interchurch fellowships and ecumenical councils that are bidding for the allegiance of Alliance national churches. This produced a strengthening of the nationals' resolve to maintain fellowship with groups of evangelical persuasions.

Keen interest was shown in the subject of higher education for the ministry within the pattern of an indigenous church development. The need for more highly trained teachers for the Bible schools, upgrading the schools and the requirement that students be self-supporting was recognized. The church organizations were encouraged to seek means whereby they will be able to give more financial assistance to those whose advanced training is most urgently needed for teaching ministries in their Bible schools. Here again Japan had set an example by providing \$50.00 monthly to support one of their families at Nyack Missionary College. The Philippines Church had provided university education for the director of the Ebenezer Bible Institute and two other teachers.

Only time can tell the lasting outcome of such a conference since it has no legislative function. The basic principle—upon which the whole conference rested—was to follow the New Testament in giving the mechanics of church administration a minimum of attention. One can search the New Testament in vain for a certified fixed program of church government. It is not there.

(Continued on page 14)

Impressions from Zamboanga

God's providence, God's power, and God's program—this is what we saw at the Southeast Asia conference

By REV. A. PAUL MCGARVEY

WELCOME aboard Flight No. 3, for Okinawa, Taipei and Manila." With these words Rev. Suteichi Ooe, Rev. Rinya Komiyama and I were introduced to the jet age. We were on our way to the conference of national leaders at Zamboanga, in the Philippines, and in a few minutes were hundreds of miles away from the familiar sights of Japan.

The stirring fellowship we had with the forty church leaders and missionaries in this third international conference has left impressions we will never forget. I have summarized these impressions into three parts: God's providence, God's power and God's program.

God's providence. My companions on the flight to Manila were two men who count their lives as sacred trusts which have been preserved by God for a special purpose. Pastor Ooe

(president of the Japan Alliance) had escaped with his life after spending two years in the Sugamo prison in Tokyo because of his fearless and uncompromising preaching of the full gospel. Now he has thrown his whole life and all his God-given energy into evangelism and the administration of the Alliance in Japan.

Pastor Komiyama looked down on Okinawa as we approached the runway and told me this story. He had been trained as a kamikaze (divine wind) suicide pilot in the Imperial Japanese navy. In the closing months of the war his unit was assigned to defend Okinawa in what was one of the bloodiest and most costly campaigns of the war in the Pacific. All of his pilot friends were killed. Komiyama San, however, was ordered to report to Yokuska in Japan, and thus he was separated from his

unit before they engaged in their flight of "no return" against the American forces.

After the war he heard the gospel on a street corner in Tokyo and joined a large city church, but he did not experience salvation. However, some months later he was led to the Lord by an Alliance layman (Mr. Herman Fittz, of the First Church in Atlanta, Georgia) in a noontime Bible class. Then Mr. Komiyama again faced death, this time with an incurable kidney disease. When medical assistance was exhausted his Christian friends stood by in believing prayer. Mr. Komiyama was saved from death again and soon after left the hospital for the Alliance Bible school in Hiroshima.

When we arrived in Zamboanga Mr. Komiyama, at a Sunday night

Rev. S. Ooe, Rev. A. P. McGarvey, Rev. R. Komiyama



Interpreting: Messrs. R. Chavan, J. Yao, S. Ooe, McGarvey



meeting in the Alliance church, made a public apology to the people of Zamboanga for the atrocities of the Japanese soldiers who had occupied the city for a long period of the war. One of the soldiers has been saved and is now a member of Mr. Komiyama's church in Kure. He sent personal apologies to Zamboanga for his and the Japanese soldiers' actions in the dark years of the war.

At the conference we could see that *God's power* to make new creatures out of fallen men was unquestionably displayed in the lives of national church leaders. The pierced ears of some men spoke of their days in paganism. One man brought along the robes he had worn as a Buddhist priest and another told how he left following the plow and oxen and turned from fear of evil spirits to follow the lowly Nazarene.

Some of these men prepared and delivered masterful messages on the Fourfold Gospel. I was reminded of days years ago at "home" when I heard Christ exalted as our Saviour, Sanctifier, Healer and Coming King. These preachers with their distinctly Oriental features radiated the presence of the indwelling Christ.

These redeemed men also represented the church, the Body of Christ, as it is being completed from every tribe and nation in Asia by the Holy Spirit. Jesus said, "I will build my church," a statement of the sovereign purpose of the Holy Spirit.

We heard of the Spirit's work among the "stone age" people of New Guinea. As one man, an entire village came to the missionary to burn their fetishes. The missionary, wishing to be cautious, advised that they be sure of their ground before taking such a bold stand. The next week the group returned. They told the missionary to keep his opinions to himself, but that if they were going to follow Jesus wholly they must get rid of all connected with their old religious life or they could not love Him supremely. This is clearly the work of the Spirit in building and guiding the infant church to understand fundamental spiritual principles. The missionary must learn not to tinker with the Body of Christ when the Master-Builder is at work.

God's program for advancing the church was quite evident as we listened to reports from such fields

as Viet Nam, the Philippines, Japan and India. His program for these last days is to raise up a witnessing church, a church whose members carry the burden of reaching distant tribes.

In the Philippines there are 493 Alliance churches, and we rejoiced to see with our own eyes the Spirit-given program that is making this possible. Traveling by "jeepney" (a glorified name for a catch-all vehicle: seventeen people and six chickens on this trip) we attended a lay preachers institute where about twenty-five pastors had tramped across the mountains for a six-day training school. These were all lay preachers, unsupported by local congregations, but fervent witnesses of God's saving power. Every three months if possible they gather for these refreshers, and once a year in strategic places a whole month is given to intensive training. These are the shock troops who penetrate and pioneer in new areas. The average worker speaks three languages,

and many are called on to use four. One worker has a fluent command of six dialects. How unskilled we bilingual American missionaries feel alongside such men and women!

Japan proudly announced that it has launched its foreign missions program in Brazil, South America, where its first missionary, Miss Mitsuko Ninomiya, is preaching the gospel and is building the first Alliance church in Brazil with funds from Japan. The International Missionary Alliance is taking shape before our very eyes! This is God's program. "Go *ye* into all the world."

Jesus said, "Ye shall be witnesses unto me." There were no racial qualifications, no theological or training requirements; nothing but a burning heart fresh with the blessing of God's saving grace. It is plain that the only possible instruments available in sufficient quantity to finish God's program are the born-again members of the national churches enlisted as witnesses of Jesus Christ. ♦ ♦ ♦

Intertribal Church Conference

By LUCILE FRENCH

Tribal rivalry in Africa's Republic of Guinea is held in check by the new government's firm hand, but among the churches unity in Christ prevails over tribal interests.

IF you were to take a map of the Republic of Guinea in West Africa and place the little finger of your right hand on the Maninka city of Kankan, and let your thumb rest on N'Zérékoré, two hundred and ten miles directly south, where the Guerzés live, your remaining fingers could reach Faranah of the San-karans and Yalonkas, Kissidougou of the Kissis and Macenta of the Tomas. You will rejoice to know that God's hand has been there before yours, bringing men to a new life in His Son, calling them to school for Bible training and sending them back to their people with the gospel message.

This finger-tip sketch does not include all of the responsibility of The Christian and Missionary Alliance in Guinea, but in this area forty-eight dusky sons of Africa work in savannas and forests under the direction

of committees elected by their tribal churches, committees composed of pastors, Christian workers and laymen. In the northern part of Guinea where the missionaries of Mohammed were swifter and wiser than the missionaries of Light, there is a lesser degree of self-government because there is not the potential spiritual leadership.

In October, 1958, when Guinea declared its independence, many had their misgivings about the assimilation of the many tribes living in this country. Would not one tribe tyrannize the others? The firm hand of the government has averted such a tragedy in the new republic. People were taught to ask, "Are we not all one?"

The church, in its deep desire for a national voice for contacting the government and discussing its mutual

problems with the Mission, had several advantages over the political setup. First, there is its unity in Christ. Second, all who had formal Bible training were graduates either of the Baro girls Bible school or of Telekoro Bible school, or both. Third, they had experienced much joy and spiritual blessing at their six previous intertribal conferences. Was it not now the time to draw the spread fingers together into what would become the Guinea *national* church? What better time to begin than at the intertribal conference to be held in N'Zérékoré early in 1961? So when the Africans met in November to make up their conference program, they considered the selection of voting delegates and reserved the Saturday afternoon of the conference for the elections.

The African delegates did not consider the elections as the most important part of the conference. Bible school opened recently and we are still hearing testimonies of work begun in many young hearts during those days, work of the Holy Spirit which has already brought men through many decisions and over miles of rough spiritual travel to become future workers in the Guinea harvest field.

Because of questions which had been raised in the Africans' minds about the duties and subsequent location of the national officers, it was decided to pattern after the policy of the new Republic and not have the final elections until the national church constitution had been drawn up. The fact that the president whom they were to elect would be a temporary officer did not detract in any way from the election. At the insistence of the Africans, the chairman of the Mission presided. This was their first election on a national basis and they wanted it "just as the missionaries themselves would do it."

Naturally, the tribe entertaining the conference had the most members present. To make it fair for all, each large tribal church was asked to choose twenty voting delegates and the smaller ones ten each. The church was packed to the doors, as usual, when the seventy-one delegates were called out by name and seated toward the front. The delegates did not want a nominating

committee to bring in the names. Rather they requested that each group be permitted to nominate from the floor.

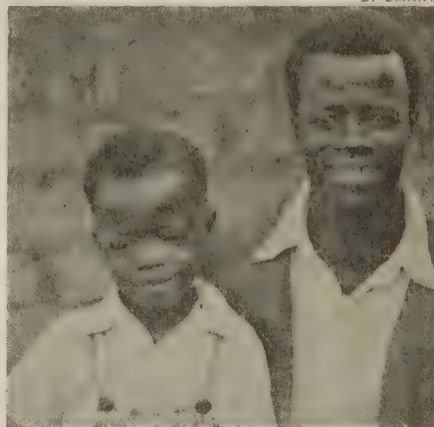
Voting was by ballot. A few of the delegates, especially older women, could not write. Each of these was taken aside with someone who wrote his or her choice on a ballot. The ballot was then read back to the delegate by a third party as a check.

On the first ballot it was evident that nearly everyone had voted for the nominee from his or her tribe. When the results were read, someone in the audience called out in French, "It is necessary to change all the delegates." After another similar ballot, young Timothy from Kankan withdrew his name, saying, "Even if I were elected, I would not have the sense for this great work." Gradually some of the voters began to choose not his man but the one who would serve the church as a whole. After five ballots, without changing the delegates, Pastor Paul Keita, from Kissidougou, was elected by forty-six votes. The only "rail-roading" we witnessed was after "Monsieur Paul" had been elected. He was practically carried to the platform and most of the audience surged forward to congratulate him. Later other officers were elected to serve with their new president.

Paul Keita is a spiritual man with a great heart for young men and a deep desire for a pure church. Surely the Lord has led in his being selected to preside over the important constitutional committee. We covet your prayers for him. May he serve the Lord in humility and dependence upon Him who has called him into this ministry. ♦ ♦ ♦

Rev. Paul Keita, president of the Guinea church, with his young son

D. EMARY



UNITED IN MISSIONARY PURPOSE

(Continued from page 11)

The New Testament is essentially concerned with life—the life of the Lord Jesus manifest and reproduced in the fellowship of the believers. We therefore spent little time discussing that about which the New Testament is silent. The aim was to obtain obedient response to Christ, the Head of the Church. To achieve this, the conference program followed St. Paul's procedure of first giving attention to doctrinal and practical matters, and ample time was given daily for Bible messages.

This was a conference primarily for the national delegates; therefore, as much as possible, the conference was theirs. The missionaries' chief responsibility was to serve as interpreters. Nationals prepared and read the discussion papers. They produced almost all the special musical numbers. The main sermons were delivered by them. Frequently the discussion periods were moderated by them. The national delegates therefore knew the conference was theirs in the truest sense of the word.

For five nights the public sessions of the conference were held in the commodious downtown Zamboanga City Alliance Church. Nationals from various countries gave testimonies, sang in musical groups and preached, to everyone's delight and profit. One of the sermons delivered by a national in flawless English was, for preaching power, pulpit manner and spiritual blessing, most certainly worthy of delivery at our own General Council.

The final evening service was held in the chapel situated on the beautiful thirty-acre campus of the Ebenezer Bible Institute. The 130-member student body with others from nearby churches crowded and then overflowed the commodious and beautiful structure. The procession of delegates in national dress, the short addresses and musical numbers by various delegates, the review of missionary needs and successes, the Ebenezer choir, the large offering given for Laotian relief, the missionary sermon and the dedication of many lives climaxed an altogether glorious and historic conference in the annals of Alliance missions.

♦ ♦ ♦

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

So You Are A Teacher!

Although Sunday school doesn't take a vacation, there is something new and different about it when fall begins. Classes swell to capacity and new teachers join the staff. Some of these new teachers will be teaching for the first time; others will have had some previous experience. Whether inexperienced or experienced, all will be facing the season with fresh anticipation and determination to have a successful class.

Each teacher, realizing the responsibility and potential of his job, will be enthusiastic and eager to get to know each boy and girl and to win them one by one. He will be aware of the challenges, problems and difficulties as he faces the task.

Enthusiasm and determination are the forerunners of success, but allied with them is the matter of preparation. No teacher can succeed without intelligent, prayerful preparation.

It is hoped that the teacher will be prepared from the standpoint of his qualifications. His own Christian experience, his love for boys and girls and men and women, his devotion to the Word of God and to the church and its purpose, and his desire to serve the Lord are his basic qualifications.

There are some practical ways in which a teacher can be ready on Sunday morning to meet his class with confidence. The first is to know the lesson well. Putting off studying the lesson until Saturday night is a mistake. Read through the lesson early in the week. Sunday or Monday is a good time to do this careful, thoughtful reading. In the days that follow think about each boy and girl and how the lesson can help him or her. Use the Scriptures in the lesson as a basis for your daily devotions. Discover how God speaks to you in

each passage. Apply your discoveries to the members of your class.

Toward the end of the week, after you have let your mind absorb all it can of the lesson and its implications, make up a detailed plan for teaching. On a lesson plan sheet state the aim, what you will have the boys and girls do as they arrive, how you will arouse interest, what methods you will use, how you will bring the lesson to a climax. Then prepare all the materials you will need. As a final step make a simple outline of the main points to keep in your Bible. Rising early enough on Sunday morning so there is no rushing or late arrival to class will add poise and confidence.

A good teacher will want to know all he can about his pupils. Prepare a notebook containing a sheet for each pupil listing his name, address, traits of character, interests, needs, abilities, and so forth. Take time to read and study the books and magazine articles which will help you to know your pupils better. In all your preparation, your choosing of materials and methods, think of your pupils, for you are teaching pupils, not lessons.

No teacher, experienced or inexperienced, should dare to stand before his class without first having spent time before the Lord in prayer and supplication for wisdom and guidance. The task of changing lives and guiding immortal souls cannot be taken lightly. God must work in and through the teacher to accomplish His purpose. How foolish, then, the teacher who would attempt to teach without committing every thought, action and plan to God so that the time and the lesson are permeated and controlled by His power through the Holy Spirit.

Now the teacher is before his class, ready and eager for the experiences he and the class will share together. Do not spoil your chances by plunging into the lesson before you have attention. Wait until all small talk and trivialities have ceased, then begin, with the determination to win and hold their interest until the teaching session is over. Avoid little mannerisms that distract. Display an attitude of confidence, trusting the Lord to help you. Be natural, calm, alert, aware of your pupils, not yourself. Use language meaningful to your age group. Do not be sidetracked by questions having nothing to do with the lesson, but tactfully hold your class to the main subject. Be sure to provide opportunity for pupil participation. Ask questions of individuals, not the class as a whole. Do not answer the questions yourself but wait for an answer from the pupil, no matter how inadequate. Prepare questions with care so that they require thought and not just a "yes" or "no" answer.

When we see a skillful teacher make a lesson come alive we are inclined to think that for him it is easy. Not so. Good teaching is never easy. Of course it helps to master skills and methods, but all good teaching takes time, effort, deep thought, hard work, prayer. But a good teacher is a growing, glowing person, increasing in knowledge and wisdom and spiritual stature. Working with God in changing lives is always a rewarding experience.

Memo to Pastors and Superintendents

Help Those New Teachers

1. Pastors, do not fail to speak words of commendation for these new workers. It will encourage them.

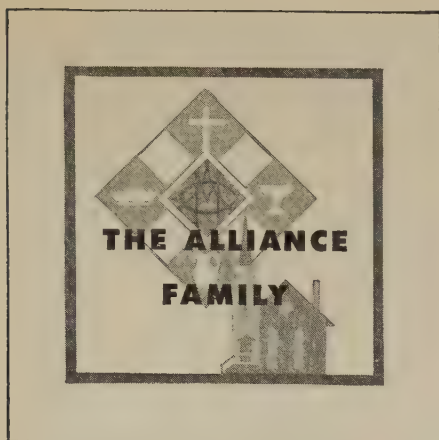
2. Have you had an installation service for your workers?

3. Have you organized a leadership training course? This is a "must" if your workers are going to be able to meet the requirements of their jobs.

4. Superintendents, plan your next few workers conferences toward helping this group.

5. Publicly and privately speak words of appreciation of these volunteers in a difficult but worthy task.

6. Finally, provide these workmen good tools: Commentaries, books, magazines, blackboards, maps, pictures, audio-visual equipment, and whatever else is within your means.



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Walter W. Arnold and daughter, Pauline, left September 11 for their fifth term in the Ivory Coast.

They will be stationed at Toumodi for district work. Their eldest daughter and son are also missionaries, Mrs. R. G. Solvig in the Guinea and David W. Arnold, Ivory Coast. Their daughter Beverly teaches at Wheaton Academy and another daughter, Faith, is a student there.



N. Luckenbill
Viet Nam

Rev. and Mrs. W. Eugene Evans and children, Gene and James, and Miss Normadine Luckenbill left September 18 for ministry at the school for missionaries' children at Dalat, Viet Nam.

Mr. and Mrs. Evans are beginning their third term of service. They will serve as houseparents at the school.

Miss Luckenbill is beginning her first term. She was graduated with the B. A. degree from Cascade College, Portland, Ore., and received a B. S. in Education from Oregon College of Education. She also is a graduate of Simpson Bible College and is a member of the Alliance Church in Bend, Ore.

On Furlough

Rev. and Mrs. Malvin Knudson arrived on September 21 from the Congo, having completed their sixth term on the field.

Rev. and Mrs. Donald R. Furniss arrived on September 13 from Cambodia, after one term.

Rev. and Mrs. M. Kenneth Taylor arrived on September 8, having completed their first term in Indonesia.

The New Generation

To Mr. and Mrs. Ron MacKinnon, Sudbury, Ont., a daughter, Deborah June, on July 12.

To Rev. and Mrs. W. R. Mock, Viet Nam, a daughter, Sheila Heather, on September 4.

To Rev. and Mrs. A. D. Cook, New



Rev. and Mrs. W. Eugene Evans and family, Viet Nam

Guinea, a daughter, Deborah Lee, on September 5.

To Mr. and Mrs. N. Paul Bryers, Hamilton, Ont., a daughter, Kerry Lynn, on August 31.

To Mr. and Mrs. John Fogal, Boyertown, Pa., a daughter, Cynthia Joy, on August 20.

To Rev. and Mrs. William E. Hazlett, Pompano Beach, Fla., a son, David Carl, on August 2.

To Rev. and Mrs. Howard Kinsinger, Washington, D. C., a son, Daniel John, on August 14.

Marriages

On August 25 Miss Rosemary Allen, daughter of Rev. and Mrs. Paul S. Allen, of Simpson Bible College, San Francisco, Calif., was married to Mr. Wayne Converse.

Missionaries Ordained

At the missionary conferences held in Dalat, Viet Nam, in June five young men were ordained to the ministry of the gospel: David A. Frazier, H.

LeRoy Josephsen, James H. Livingston and Robert W. Reed, missionaries in Viet Nam, and Clifford M. Westergren, missionary in Cambodia.

Montana Women Organize

The organization meeting of the Ladies Missionary Prayer Bands of Western Montana was held at the Dickey Lake Bible Camp in July. Churches taking part were Missoula, Arlee, Ronan, Kalispell and Fortine.

The officers for the area are Mrs. Robert Mallery, president; Mrs. J. Robert Pust, vice-president; Mrs. Ora Mildren, secretary-treasurer.

On September 7 the first rally was held at Ronan. In this area where it is difficult to secure missionary speakers five were present for this meeting: Mrs. Cleon Laughlin, from New Guinea; Rev. Nathan Ost, Guinea, Africa; Rev. Archie Mitchell, Viet Nam; and two Indian missionaries, the Misses Belle Thompson and Anna Sontra. As a special project an offering was taken for Mokahum Bible School.

Rev. and Mrs. W. W. Arnold and daughters, Ivory Coast



Sunday

HEBREWS 6:1-12 (verse 6b).

After you have laid your sins upon the cross with your crucified Saviour you have no business ever to touch them again. You honor the blood of Christ by simply and fully believing that the "Lamb of God . . . taketh away the sin of the world" and your sins also. When you go back and dig up your buried bones you are really crucifying Christ afresh. No wonder that your soul is poisoned and your spiritual health destroyed by the resurrection of your buried sins.—A. B. SIMPSON.

Monday

PSALM 37:1-11 (verse 4).

Men who delight in God desire or ask for nothing but what will please God; hence it is safe to give them carte blanche. Their will is subdued to God's will and now they may have what they will. Our innermost desires are here meant, not our casual wishes. There are many things which mature might desire which grace would never permit us to ask for; these deep, prayerful, asking desires are those to which the promise is made.—CHARLES H. SPURGEON.

Tuesday

HEBREWS 10:32-39 (verse 38).

Naked faith alone is a sure guard against illusion. When our foundation is not upon any imagination, feeling, pleasure or extraordinary illumination; when we rest upon God only in pure and naked faith, in the simplicity of the gospel receiving the consolations which He sends, but dwelling in none, . . . and ever obedient; . . . then we are indeed in a way that is but little subject to illusion.—FÉNELON.

Wednesday

COLOSSIANS 3:14-25 (verses 23, 24).

*There is a place for you to fill,
Some work for you to do,
That no one can or even will
Do quite as well as you.
It may be close along your way,
Some little homely duty,
That only waits your touch, your sway,
To blossom into beauty.*

—UNKNOWN.

Thursday

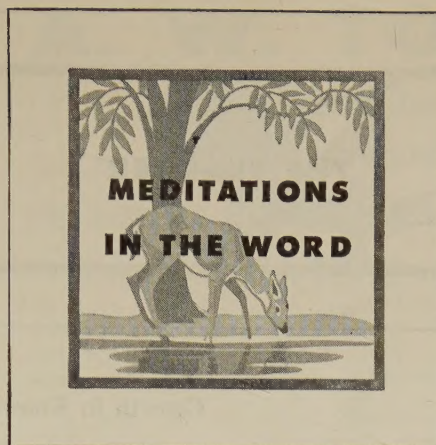
MATTHEW 28:1-10 (verse 9).

It was not in a church service that Jesus walked their way, but along the shore of their familiar lake. To some the method may have seemed irregular and quite unorthodox, but the call was real and fully orthodox when Jesus employed it. James and John faced no altar (Mark 1:16-20), but they made a master decision and left father and home and means of livelihood and followed Him. As they were going along the road of normal life "behold, Jesus met them."—CHARLES V. FAIRBAIRN.

Friday

JEREMIAH 18:1-17 (verse 15).

They "have gone into bypaths" is one meaningful translation that gives a clear



Edited by EDITH M. BEYERLE

picture of the sins of God's people Israel. Instead of keeping to God's "highway" of integrity and righteousness, they bypassed it and made paths of their own—paths that suited their own inclination. Many of God's children are doing the same today. God's "highway . . . of holiness"—of separation unto Him and away from the world—is too straight, and detours are taken into the "broad . . . way, that leadeth to destruction." God's command still is "Come out from among them, and be ye separate."—PAMEL.

Saturday

MATTHEW 6:25-34 (verse 31).

Work is a happy thing. Heaven is a place of rest, but it is not a sanatorium for invalids. And the mansions that our Father has prepared are not dwelling places for retired Christians. . . . I cannot imagine anything more helpful and pleasant than Peter carrying the basket of loaves to the hungry people, and then coming back to Jesus to get his basket refilled. There was something in the basket, but it was no burden to him; he was glad to do it. And that is the way God wants His people to live.—F. W. AINLEY.

Sunday

HEBREWS 12:1-15 (verse 2).

The cross has brought to Christ a glorious and everlasting kingdom. The throne which the Father hath prepared for Him as our mediatorial King is a far more glorious throne than that of Deity. The kingdom which the coming ages is to bring is the recompense which He has won through the work of redemption, and the scepter which He is to wield over the millennial world and the new heavens and earth is one which He could never have possessed but for the sharpness of the cross and the humiliation of Bethlehem and Calvary.—A. B. SIMPSON.

Monday

1 PETER 1:13-25 (verses 18, 19).

The New Testament reveals Christ as vastly more than a heroic moralist or a social force in the achievement of materialistic aims. He is "the Lamb of God, which taketh away the sin of the world." Joseph Parker once truly said, "Lamb does not mean gentleness, purity, meekness, tender-

ness, patience, merely: it means blood. . . . Ye were not redeemed by theories or criticism or literature or amusement or politics or speculation, but by the precious blood of Christ."—THE FREE METHODIST.

Tuesday

1 THESSALONIANS 4:3-12 (verse 11).

Here St. Paul exhorts us to service conjoined with silence, doing the best we can and saying nothing about it. Some clocks strike the hours and some tell the time of day only with their hands. So some Christians advertise their business and others do it and say nothing about it. Two texts ought to be read together: "Do not sound a trumpet before thee," and "Let your light so shine."—A. J. GORDON.

Wednesday

ROMANS 14:1-17 (verse 8).

*Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.*

*Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine.*

—HENRY HARBAUGH.

Thursday

PSALM 87 (verse 6).

An old seaman when asked, "Where did you find Christ?" answered in a moment, "Latitude 25, longitude 54. I was sitting on deck reading one of Spurgeon's sermons and a light shone into my soul. I took Christ as my Saviour, and then I thought to myself, 'I will take my bearings so that I may know the very spot in the wide ocean where I met with the Lord Jesus.'"—SELECTED.

Friday

1 CORINTHIANS 1:18-31 (verse 28).

"Things which are despised, hath God chosen" is a clear declaration of one of God's great principles in His eternal law of value discrimination when accomplishing His purposes in the earth. God had exemplified it in the choice of Leah, the despised wife of Jacob, who became the mother of both the royal line of Judah and the religious line of Levi (Gen. 29:31). How contrary to man's way of doing things, for at best man usually "looketh on the outward appearance" and acts accordingly.—PAMEL.

Saturday

EPHESIANS 5:15-24 (verse 24a).

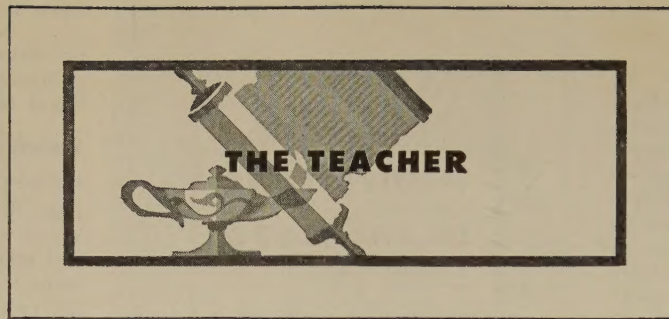
Suppose it were possible for the various members of the body to act independently of the headship. Suppose my right foot were to walk, my left foot to dance, my right hand to write a sermon, and my left hand to play a banjo; I should at least make a very suspicious-looking figure. Many a church in the sight of God's angels is just as ridiculous as that. In how many churches you find that instead of every organization being guided by Christ's wisdom and working in harmony, every member is pulling his own way.—A. S. GUMBART.

October 8, 1961

LESSON TEXT—
Philippians 3:8-17, 20, 21

GOLDEN TEXT—
Philippians 3:14

DEVOTIONAL READING—
John 14:21-26



By Harold J. Sutton

October 15, 1961

LESSON TEXT—
Matthew 5:17-20, 38-48

GOLDEN TEXT—
Matthew 22:37

DEVOTIONAL READING—
Psalm 111

How Christians Grow

"All things" *loss* and "all things" *lost*! The first, for "the excellency of the knowledge of Christ"; the second, "that I may win Christ." Here is the disciple's manifesto.

I. THE REQUISITES (Phil. 3:12-14).

Resurrection attainment with its complement of perfection, while in the offing, is not yet realized.

Paul does not contradict himself in verses 12 and 15. In verse 12 he disclaims resurrection perfection; in verse 15 he does claim Christian perfection. The requisites are: (1) *Purpose* (v. 12). Paul says that for him the purpose of life is to make real the Christ-envisioned potential. Human response must not dissipate nor disappoint the divine hope. (2) *Progress* (vv. 13, 14). (a) "Forgetting"—essential to the pursuit of a holy purpose; uncommon to the aged and aging. (b) "Reaching forth [stretching]"—the strenuous language of the arena; collective as well as individual. (c) "I press." This "high calling" comes from God and is worthy of Him. The divine intention begins in conversion, passes to conquest, ends on coronation and yields to the man of "one thing."

II. THE RESULTS (Phil. 3:9-11).

(1) *A new area* (v. 9). All must be "found" somewhere at the last; where? "Righteousness"; whose? Spiritual blessings are conditioned on human consent and coöperation. "Found in him": the sphere of Paul's life. (2) *A new awareness* (v. 10). Here is the essence of holy faith: Christ personally and intimately known. This is the life-of-the-eternal (John 17:3). (3) *A new animation* (v. 10). Many know the evidences of the resurrection who have not experienced it. We are *not* called to prove it; we *are* called to partake of it. It is not to be defended: it is to be demonstrated. (4) *A new aspiration*. "The fellowship of his sufferings." To know is to share. This is done sympathetically and practically. The "sufferings of Christ" are prolonged in His people. Our representation of Him below has its counterpart in His representation of us above. (5) *A new approximation* (v. 10). Here is a life of death to every lesser interest and concern than those revealed by the Redeemer in His passion for the lost. It is a conformity to the spirit of the cross. (6) *A new anticipation*. Granting verses 9 and 10, the fact of verse 11 is an abiding conclusion. If the resurrection of Christ was necessary to redemptive sowing, the resurrection of the believer is necessary to redemptive reaping.

III. THE REWARD (Phil. 3:20, 21).

Philippi was a Roman city on foreign soil. The citizenry proudly claimed their Roman status. Says Paul, "Never forget, 'Our conversation [citizenship] is in heaven.'" Ours is the earth-strangeness of the pilgrim life. In the exercise of our common franchise there are both duties and delights. See (1) *expectation*. "We look for the Saviour." The upward look is a characteristic mark of New Testament Christianity. (2) *Transformation*. "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (ASV). This should be the answer to all the questions concerning the believer's resurrection body, both as to quality and kind. "Conformed to the body of his glory" suffices and satisfies. Matter is no barrier; distance no deterrent; weakness and limitation are forever past.

Growth in Knowledge of God

Christ did not come to destroy or minimize the moral code ("law") or the call to obedience thereto ("prophets"). Deity stands at the center of the cosmos. The law will stand as long as "heaven" remains and "earth" abides (vv. 17, 18). By the word "fulfill" our Lord proffers the power that makes this righteousness possible to all.

I. PRINCIPLE OF LOVE (Matt. 5:20).

Scribe-and-Pharisee righteousness had an eye to externalities, sat in Moses' seat and contained much that was worthwhile. (1) *Wherein it consisted*: (a) church membership (Matt. 23:3); (b) possession of the Scriptures (Rom. 3:2; 9:4, 5); (c) prayer (Matt. 23:14); (d) tithing (Luke 11:42); (e) fasting (Luke 18:12); (f) morality (Luke 18:11); (g) separateness in dress (Matt. 23:5). (2) *Wherein it was defective*: there was (a) form without content. As the container is necessary to the liquid, so the form is necessary to the content; but the form may exist quite apart from the contents. (b) Letter without spirit. The shell of correctness housed the kernel of corruption. Movement and motive revealed no correspondence. (c) Service without sacrifice. The scribes and Pharisees served but there was no cost in the doing. Their service represented gratuities that could be spared and were thus meaningless. (3) *Wherein our righteousness must exceed*. It is to be a "righteousness in excess of the most scrupulous moralist." (a) *Theirs was the form; ours must be the essence*. To stop with the form is to stop too soon. We speak of ordinances as "means of grace." Are they? Obligation. Respectability. Soulshness. Yes! But "means of grace"? Unless the "means of grace" does something in, to, for and with me, it is the form without the essence. (b) *Theirs was the letter; ours is to be the spirit*. One may perform the orders of God and not obey the will of God. The letter brings attendance at the services; the spirit adds to the content. The letter respects; the spirit receives. The letter endures; the spirit enjoys; the letter does; the spirit delights. (c) *Theirs was the service; ours must be the sacrifice*. The things that one can spare carry no blood. When money is cheap, tithe and pledge may descend to religious insurance against reversals. There is no credit for the dollar one can spare. To do, go and give when convenient is scribe-and-Pharisee righteousness. But to do these from the heart when they are impossible (humanly speaking) reveals the righteousness demanded.

II. PRECEPT OF LOVE (Matt. 5:38-48).

The returning of kind for kind is not the kingdom way. Retaliation and revenge have no place in discipleship. (1) *The demands of love*. Love, bless, do good, pray for (v. 44) those who have no claim upon us: enemies, those who curse and hate. Love is to give good for evil. Law offered a negative; love supplies a positive. Law evens the balance; love tips the scales. Law evens the score; love clears the slate. (2) *The demonstration of love*. (a) Patterned after the Father's love. "That ye may be" and that ye may be seen to be. Godlikeness in creature relations will reveal the divine parentage. (b) Proclaiming the disciples' love (vv. 46, 47). No grace is required to love those who love us and return our greetings. First-rate selfishness will do here. Adjustments depend on attitudes. When the former is proper, the latter is possible.

Letters

In Defense of Canadian Youth

This week I was thrilled to learn, by attendance, that both Glen Rocks Bible Conference and Canadian Keswick were packed to capacity and beyond with young people who were attending youth conferences. Young people were professing salvation and were being wonderfully inspired to a more consecrated Christian experience.

Then I came home and picked up *THE ALLIANCE WITNESS* (8/23 issue) and was amazed to see that David R. Enlow wasted good space to repeat an observation made by Tom Rees to the *Toronto Star* concerning Canadian young people. [He was "appalled" at the absence of teen-agers and young adults at church services.—Editor.]

I am sure that there are many Alliance friends across Canada who would like to see an article printed in defense of the young people in Canadian Protestant churches and testify to the fact that such groups as Youth for Christ, Metro Youth, Inter-School Christian Fellowship, Inter-Varsity, as well as church groups, contain the cream of our Canadian young people. As long as these groups continue in their object of winning others for Christ the future of the churches in Canada will be safe.—Mrs. MARY YOUNG, *Toronto, Ont.*

Missionary Treasury

August 1961

General Fund \$312,576.62
Missionary Specials 32,048.17

The General Fund income, as reported above, represents a cumulative shortage of \$183,000 beyond that anticipated by the budget. Since we sent out all missionaries as appointed and the resulting expenses have been heavy, the actual cash deficit thus far exceeds \$120,000.

Surely this amount is not beyond the faith and sacrifice of our Alliance people. Every little amount will help to enable us to fulfill our budgetary obligations. For the sake of our continual advance with the gospel, we must clear our deficit before the end of the year.

Gifts for the month of August were covered by our receipt Nos. 48289-49672 and 3845-3936. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

OCTOBER 4, 1961

A. W. TOZER'S

The Attributes of God:

Their meaning in the Christian Life...

DR. TOZER'S NEWEST BOOK

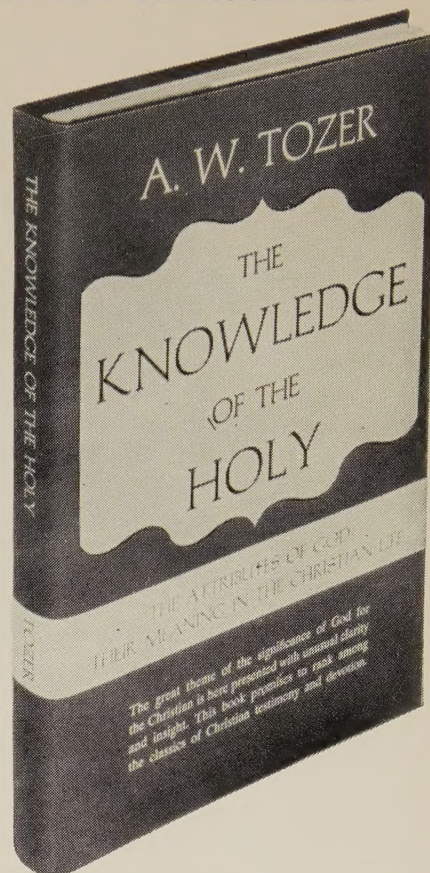
A superb aid to strengthening and deepening your spiritual life, Dr. Tozer's book is a reverent, lucid discussion of the nature of God and will help you to become more vividly aware of the Divine Presence and Power.

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Your Part in World Literature

CHRISTIANS are becoming increasingly aware of the critical necessity of supporting gospel literature in non-Christian lands. Publicity intended to emphasize the imperative urgency of this ministry usually cites the Communists as the star example: they have made effective use of literature while the church has been asleep; it is time the church woke up and began to make up for lost time.

Certainly we ought to give our literature programs the support they deserve. But not everyone in the church has been asleep. There is strong reason to believe that the Communists themselves have actually taken their cue from missionaries who did amazing things with poor equipment and pitifully inadequate support. If they could do so much with so little, what could be done with the backing of a powerful organization?

One of the missionaries whose pioneer labors set the pace was Henry Weiss. One of the first things he did after reaching Chile was to acquire a small printing press and publish a little periodical called *La Alianza*. That was before the turn of the century.

It is this press that published 18,500,000 pages of Christian literature in Spanish last year. Now equipped with modern machinery and staffed with skillful workers, it is a powerful instrument for evangelism in Latin America. Through its widely read magazine, "Salud y Vida," it ministers to all the evangelical churches and missions in these lands.

Another publishing pioneer was Robert A. Jaffray. The Alliance Press he founded in Wuchow, Kwangsi, is celebrating its fiftieth anniversary this year. It now occupies a prominent location on one of the busiest streets in Hong Kong. "The Bible Magazine" and "The Companion" reach Chinese in all parts of the world, including some in Communist China. In 1911 few people would have thought it possible to operate a mission press in a Chinese city 250 miles from the coast. In words now become famous: The position that was not tenable became tenable because a courageous man was determined that it be tenable.

These are but two examples of Alliance missionaries with a vision for world literature. They were not deterred by the obstacles. They were bound by only one obligation and that was to fulfill the commission to publish the gospel among all peoples.

World Literature Sunday (October 8) brings to focus the responsibility each of us has for this tremendous undertaking. The heroes are the ones who simply did faithfully the small thing the Lord gave them to do. That is all He expects of us.

WORLD LITERATURE SUNDAY—OCTOBER 8

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada